

MISSIONARY CRUMBS.

SIXTH NUMBER,

FOR THE

Woman's Union Missionary
SOCIETY

OF AMERICA FOR HEATHEN LANDS.



JANUARY, 1864.

TABLE OF CONTENTS.

Foreign Correspondence.

EXTRACTS FROM LETTERS OF MISS MARSTON	5
EXTRACT FROM THE LETTER FROM REV. M. H. BINBY	7
EXTRACTS FROM LETTERS OF MISS ADRIANCE.....	9
EXTRACT FROM A LETTER OF REV. AUGUSTUS BLAUVELT.....	10
LETTER FROM MRS. MACLEOD WYLIE	11
EXTRACT FROM THE LETTER OF MRS. COLTON TO MRS. WYLIE ..	12
EXTRACT FROM THE LETTER OF MRS. COLTON	13
EXTRACT FROM THE LETTER OF MRS. GRACEY.....	13
EXTRACT FROM A LETTER OF MISS CAMPBELL.....	14
EXTRACT FROM A LETTER OF MRS. JARED SCUDDER.....	15
LETTER FROM MRS. LINDLEY IN SOUTH AFRICA.....	15
REPORT OF NANCY DAMON, NATIVE BIBLE-READER.....	16

Home Department.

ANNUAL MEETING	20
REPORT OF THE BOARD FOR 1863.....	23
MISS CORNELIA A. LAWRENCE.....	28

Children's Department.

A FEW CRUMBS FROM THE TABLE OF MEMORY.....	20
LITTLE BESSIE	33
A CRUEL MOTHER.....	33
THE VILLAGE PET.....	34
TREASURER'S REPORT.....	37
CONSTITUTION AND BY-LAWS	40

The MISSIONARY CRUMBS and "*Female Missionary Intelligencer*" can be procured by addressing Miss S. D. DOREMUS, Corresponding Secretary of Woman's Union Missionary Society.

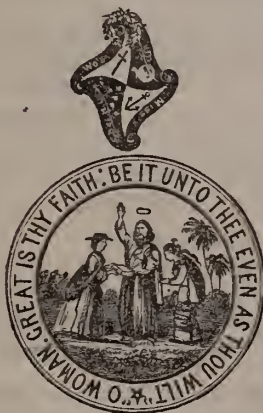
MISSIONARY CRUMBS.

SIXTH NUMBER,

FOR THE

Woman's Union Missionary
SOCIETY

OF AMERICA FOR HEATHEN LANDS.



JANUARY, 1864.

OFFICERS

OF THE

WOMAN'S UNION MISSIONARY SOCIETY.

President—Mrs. T. C. Doremus, 54 East 21st St., N. Y.
Vice-President—Mrs. Jacob Leroy.
Treasurer—R. L. Wyckoff, Esq., Box 479 Post-office, N. Y.
Sub-Treasurer—Mrs. R. L. Wyckoff.
Auditor—S. B. Chittenden, Esq., 236 Lafayette Av., Brooklyn.
Rec. Sec.—Miss S. B. Matthews, 19 West 24th St.
Cor. Sec.—Miss S. D. Doremus; address Doremus & Nixon, New York.

OFFICERS OF AUXILIARIES ELECTED HONORARY DIRECTORS.

President of the Philadelphia Branch—Mrs. S. J. Hale.
Cor. Sec. “ “ “
Treasurer “ “ “ Mrs. B. Griffith.
President of the Boston Auxiliary—Miss M. V. Ball.
Cor. Sec. “ “ “ Mrs. W. S. Robinson.
Treasurer “ “ “ Mrs. J. D. Richardson.

CORRESPONDENTS ELECTED HONORARY DIRECTORS.

Miss Marston, Tounghoo, Burmah.
 “ Brittan, Calcutta, India.
 “ Adriance, Amoy, China.
 Mrs. Wm Boone, (of the Episcopal Mission to Shanghai, China.)
 “ J. T. Gracy, (of the Methodist Episcopal Mission to See-
 tapore, India.)
 “ Mrs. Campbell, (of the Presbyterian Mission to Saharan-
 pur, India.)
 “ Lindley, (of the Presbyterian Mission to Zula, Africa.)
 “ Jared Scudder, (of the Reformed Dutch Mission to Chil-
 ton, India.)
 “ Macleod, Wylie, Calcutta.

HONORARY DIRECTORS.

Episcopal.

Mrs. Stephen H. Tyng, N. Y.
 " Benj. Cutler, Brooklyn.
 " John A. Paddock, "
 " George E. Thrall, "

Congregational.

Mrs. H. W. Beecher, Brooklyn.
 " R. S. Storrs, "
 " Wm. I. Buddington, "

Presbyterian.

Mrs. Wm. Adams, New York.
 " Robert R. Booth, "
 " M. C. Robinson, Brooklyn.
 " T. L. Cuyler, "

Dutch Reformed.

Mrs. Thomas De Witt, N. Y.
 " James Mathews, "
 Miss Westerloo, "
 Mrs. James Eels, Brooklyn.

Methodist.

Mrs. Edmund Janes, New York.
 " J. E. Olin, "
 " A. V. Stout, "
 " Warren Carter, "

Baptist.

Mrs. Wm. R. Williams N. Y.
 " A. D. Gillette, "
 " George Allen, Brooklyn
 " Raymond, "

MANAGERS.

Episcopal.

1. Miss M. Messenger, Br'klyn.
 2. " J. Mills, "
 3. Mrs. D. J. Lyons, "
 4. " Turnbull, "

Congregational.

1. Mrs. P. M. Myers, Brooklyn.
 2. " S. B. Chittenden, "
 3. " J. B. Hutchinson, "
 4. " Albert Woodruff, "

Presbyterian.

1. Mrs. J. Williamson, N. Y.
 2. " R. Davidson, "
 3. " E. C. Wilcox, "
 4. Wm. Halleck, "

Dutch Reformed.

1. Miss C. S. Westerloo, N. Y.
 2. Mrs. Albyn Marie, "
 3. " S. C. Elmendorf, B'kn.
 4.

Methodist.

1. Mrs. Wm. Skidmore, N. Y.
 2. " Mrs. A. S. Purdy, "
 3. " J. M. Bradstreet, "
 4. Miss Hamilton, "

Baptist.

1. Mrs. J. Greaves, Brooklyn.
 2. " J. W. Sarles, "
 3. " Wm. Wyckoff, "
 4. " T. Roberts, "

COLLECTORS OR SUBSCRIBERS.

NEW YORK.

Mrs. E. C. Wilcox,	Mrs. R. Davidson,
" J. E. Johnson,	" C. F. Stuart,
" W. A. Halleck,	" S. Cutter,
Miss C. S. Westerloo,	" A. Marie,
Mrs. C. Turnbull,	" James Williamson,
" James Bradstreet,	" W. Skidmore,
" Stephen Burkhalter,	Miss Welling,
" Wm. Ransom,	" S. B. Mathews,
" Jacob Leroy,	" J. Mills,
" T. C. Doremus,	" S. D. Doremus,
" James Cummins,	" Hamilton,
" A. S. Purdy,	" J. M. Bradstreet.

BROOKLYN.

Mrs. R. Kendall,	Mrs. D. W. Geer,
" E. Merrill,	" E. Robinson,
" S. B. Chittenden,	" C. C. Dike,
" R. L. Wyckoff,	" R. R. Grove,
" A. Smithers,	" Hunt,
" A. Woodruff,	" D. J. Lyons,
" P. M. Myers,	" J. Sanford,
" J. T. Howard,	" R. Cornwall,
" M. P. Brown,	" Howe,
" J. B. Hutchinson,	" S. E. Warner,
" E. Storm,	" H. N. Judson,
" T. Roberts,	Miss Britton,
" W. Wyckoff,	" M. B. Dominick,
" C. S. Mitchell,	" Ingalls,
" C. S. Knight,	" Messenger.
" S. C. Elmendorf,	

Newark, N. J., Mrs. W. H. Woodruff.

Flushing, L. I., Mrs. Olin.

New Haven, Conn., Miss Lyman.

Newport, R. I., Mrs. W. Littlefield.

Syracuse, N. Y., Mrs. R. Townsend.

New Brunswick, N. J., Miss Voorhees.

MISSIONARY CRUMBS.

FOREIGN CORRESPONDENCE.

Burmah.

Extracts from Letters of MISS MARSTON.

TOUNGHOO, BURMAH, JULY 6th, 1863.

"Some of my pupils now sing very prettily, 'I want to be like Jesus,' and also 'Lord, teach a little child to pray.' Those two hymns they sing in English; they sing others in Burmese. My little Mah-la, of whom I have before written, comes every day. She is the best singer I have in my school, and can repeat whole chapters of the Bible."

TOUNGHOO, AUG. 24, '63.

"In reference to my school I would say, that there are as many as twenty that I can conscientiously number as being my pupils. Some are very regular and constant in their attendance; others are less so. In Burmese, I am teaching reading, spelling, writing, numeration, and geography; also the committing of portions of the Bible to memory, and singing. In English, I teach the same branches, with a few additions. I also teach all the girls who are old enough to sew, to do plain and fancy needle-work, and one pupil is taking lessons in drawing. I should love to have you see my scholars,—how almost civilized some of them have become. Would that they might become, not only almost, but altogether Christians. They appear strongly attached to me, and almost every day bring me some little token of their affection.

"I feel confident that for me and my little heathen band

much prayer ascends to a throne of grace. Sweet thought ! True prayer is never offered in vain.

"I have my school in the house I occupy, and here my Bible-woman and her husband have their home. She now has her mother with her, who is a Buddhist. She has once consented to go to chapel, and has once met with us in our evening devotions. She is about sixty years of age, but still hale and robust.

"I send you a copy of a letter written by my Bible-woman and translated by Mrs. Bixby. My own heart has been warmed by a perusal of it. When I reflect that two years ago this woman was a heathen idolater and could not read her own language, and that now, by the "great and excellent grace of God" (as she has expressed it), she is a Christian missionary, I can but feel that the labor performed by the missionaries for the heathen world is not altogether in vain. It is a very unusual thing for a Burman woman to leave the home of her childhood and go to another place, and this woman doubtless feels that she has sacrificed much in doing so. She feels that, by the grace of God given to her through your prayers, she is enabled to be contented and happy. When she says 'we,' she alludes to her husband."

Letter to the Society from a Native Bible-Reader, under the superintendence of MISS MARSTON.

"I, Mah Myaing, living in Tounghoo, send this friendly letter. By means of the great and excellent grace of God, may you ladies be blessed. We also, by the same great and excellent grace of God, through your prayers, enjoy much rest and happiness. We are living with Mama Marston, in the same house, and aid her in the work of teaching the young girls. The young girls who come to school are very pleasant girls. When they shall have well learned, afterwards we think the grace of God will be given to them; there is much reason to hope for it. Ladies, because I greatly desire

and strive that the religion of God may increase, and abound, and be established, I, Mah Myaing, remain in Tounghoo, and because I wish the minds of you ladies to have pleasure and rejoice, I have written this letter."

The following letter was received from the Rev. M. H. Bixby, a Missionary from the "Baptist Union," sent to Tounghoo, Burmah. As it speaks with encouragement of the success of Miss Marston's labors among the Burmese, it is hoped it will be read with great interest.

Extract from the Letter from the REV. M. H. BIXBY.

"TOUNGHOO, AUG. 12th, 1863.

"Living, as we do, in the immediate vicinity of your first missionary to the heathen, I trust a letter from me will not be unacceptable to your Society. Let me assure you of the deep interest we feel in your great and good work. Your field is unlimited; your resources, particularly when the hearts of Christian females in our country are adequately alive to the grand object, will be commensurate with the wants of the field, and give warrant of success as sure as the promise of Jehovah. If you need anything more than the promise of God to strengthen your purpose, as a Society, to persevere in the good work which you have undertaken, think of the very remarkable success, under God, of a similar organization in England.

"Can anybody estimate the good accomplished by your English sisters in the work of evangelization? Will any one dare to say that the agency of that society could have been dispensed with? Has not God put his seal on that excellent society? Go and do likewise, and a few years hence you and your successors in the Society and work will have a similar history to rejoice over. If any class of people in the world

owe a debt of gratitude to the Redeemer, it is that class composed of Christian females, especially in our country. Everything you possess above the Hindoo slave-woman, or the Burmese women, who say, 'We have no souls,' is from that adorable Redeemer. But what have Christian females in America rendered to their Lord in return? Can it be said of each and all, 'She hath done what she could?' You will meet with difficulties; but what great enterprise has been carried through without them? You will meet with losses; but loss is sometimes gain. You will have sad reverses and checks; but they will only develope your resources, give patience and endurance, and in the end prove to have been your greatest blessings.

"The Arabs say 'All sunshine makes the desert.' If your Society would be as a fruitful field, you must have grim storms, frosts, and winters; nights of darkness, days of toil and patient expectation. They are among the '*all things*' which result in good.

"All our Missionary Societies have had severe trials, bitter enemies, and injudicious friends; but those who have kept on their way for quarter or half a century have won a glorious history; their sorrow is lost sight of in the superabounding joy. Let not the Christian sisters united in this work turn to the right or to the left; let them not in anything be daunted or terrified, but let them double their efforts.

"Miss Marston, your first missionary, is doing all that could be expected of her under the circumstances. She has a good faculty to gather around her both women and children, and her labors have already been blessed. A great and good work has been going on here within the present year.

"Our churches now number over thirty, and there are now six new applicants for baptism. To her as well as yourselves, under God, credit is due. You sent her here to labor for women; she does not fail to do so; but, to my personal knowledge, she has been apparently instrumental in the conversion of *two men*, and, I trust, in the great future many women will

rise up to call *her* and *you* blessed. None of you could visit her school for a single hour without feeling a fresh and powerful incentive to the work you have undertaken. I was rejoiced at the first announcement of Miss Marston's appointment to this field, and I worked with my own hands to make her dwelling as comfortable as possible. I hope the blessing of God will rest upon your Society.

Yours sincerely,

M. H. BIXBY.

China.

Extracts from letters of Miss ADRIANCE.

“AMOI, JULY 23^d, 1863.

“MY DEAR MISS DOREMUS,—Your very welcome letter of May 11th, with a copy of the ‘Missionary Crumbs,’ was received yesterday.

“I can assure you the reception of that letter was a great relief to my mind, after having been so long in suspense as to remaining in China. If I had not a wish to be useful here, the thought of returning to my native land would have been a very pleasant one; but I could hardly be reconciled to it, unless in thinking that this might not be the place for me. If it was, I knew my Heavenly Father would provide the way for me to stay. You can imagine, then, the joy it gave me to receive your letter. I shall try to increase my efforts to instruct heathen women, and if I can, will get a class of children. Two of the women I have been teaching, are reading ‘Pilgrim’s Progress,’ and appear quite interested.”

The following extract has been made from a private letter received from Rev. Augustus Blauvelt, a missionary sent to Amoy by the Board of Foreign Mis-

sions of the Reformed Dutch Church. It gives additional evidence of the deep sympathy and hearty co-operation extended to the Society by all who acknowledge the importance of woman's work in the elevation of heathen nations, and as such will be deeply appreciated by our warm friends.

Extract from a letter of Rev. AUGUSTUS BLAUVELT.

“AMOI, JULY 24th, 1863.

“And now, touching Miss Adriance. It is only the other day that I wrote most earnestly, urging her appointment, by our Board, as one of their missionaries at Amoy. The grounds upon which I urged it were somewhat as follows: First, there is here, beyond all question, a large work for Christ, that can be done by the Christian female alone—an immense field which is open to Christ's hand-maiden, but not to his servants; and not only that, but were it open to both alike, still only the former would be adapted to its cultivation. Secondly, this large work for Christ in heathen lands, that must be done by Christian women, if done at all, or at least with any completeness, cannot be done by the wives of the missionaries. The climate will not allow them to superimpose it upon their primary duties as wives and mothers. How greatly is it to be desired that Christian women, with no domestic burdens upon them, be sent out and maintained in the foreign field! And it is just in this connection that the ‘Woman's Union Missionary Society of America for Heathen Lands’ so entirely engages my sympathy. Between such a Society and the single female missionary there can be that freedom and fullness of correspondence, and that womanly provision for the emergencies of both the voyage and of her residence in a heathen land, which there cannot be between a Board composed of gentlemen and an unmarried lady, and yet which are essential to her comfort, if not her security as

regards character, etc. The ambassadors of Christ among the heathen, everywhere, need not only the wife but the female helper in the Lord—need her to reach, teach, and direct the female element of the churches which they gather. Your Society is not beset with those great objections to sending out such helpers which beset our own and all similar Boards. You can send forth an hundred, where they could, with prudence, send forth one. Neither will the money expended upon your operations be diverted from other missionary organizations. But with us, what diversion from the Dutch Board, for example, would be the money you would raise to support among us a female helper, Miss Adriance, we will say? Just such a diversion as that made from the treasury of a home church to support in that church, in addition to its pastor, the Sabbath-school, the tract distributor, and other agencies and agents required for doing a complete work for Christ. I have not been surprised, upon reading the fourth number of the ‘Missionary Crumbs,’ to see that the Master has caused his smile to rest upon your Society in its infancy. I have no fear for its future. It is a goodly child of the Lord. May it rapidly increase into a full womanhood, for it will be a Martha—a Dorcas—a Mary to the poor heathen woman.

“Yours very truly in Christ,

“AUG. BLAUVELT.”

India.

Letter from Mrs. MACLEOD WYLIE.

“WESTON SUPER MARE, OCT. 1st, 1863.

“MY DEAR MISS DOREMUS,—The inclosed letter, which I have just received from Mrs. Colton, the wife of the Bishop of Calcutta, will explain itself. I felt the best thing would be to forward it to you. Mrs. Colton is a most active

member of our Committee, and has been, as you will see, most anxious to carry out your wishes, and to find a suitable successor to Louisa Gomez, to carry out your work. She seems to have been very successful, and you may entirely rely on Mrs. Colton's judgment in the matter. Our own future is very uncertain, and I do not think we are likely to return to India for some time; but we shall always take a deep interest in all the missionary undertakings in that vast land, and in helping them on. I hope you will not hesitate to let me know if I can at any time further the wishes of your Society or give them any information of which they may be in need.

"With warm Christian regard and sympathy,

"Believe me very sincerely yours.

"ANNIE WYLIE."

Extract from the letter of Mrs. COLTON to Mrs. WYLIE.

"BISHOP'S PALACE, CALCUTTA, AUG. 13th, 1863.

"I do not know whether the information has reached you that Miss Gomez, whom you left in possession of the office of Scripture Reader to the Medical College Hospital, abdicated on the 30th of April, on account of her health. I have now engaged a Mrs. Sanders, who appears a very desirable person for the purpose. She is a member of the Scotch Church, and would have been appointed by Mrs. Colin Mackenzie, as a third Scripture Reader, had there been sufficient funds to do so. She engages to attend in the native female wards each day of the week, except Saturday, from ten till half-past two, and for some portion of two Sundays in each month."

The following letter received by the Society subsequently to Mrs. Wylie's enclosure, creates addi-

tional interest in the Bible Reader selected to administer spiritual consolation to the sick and suffering :

Extract from the letter of Mrs. COLTON.

“MADRAS, NOVEMBER 14th, 1863.

“Mrs. McLeod Wylie will doubtless have communicated with you on the subject of Louisa Gomez’s resignation of the post of Scripture Reader in the native female wards ; and she will also probably tell you that I ventured to search for and introduce a successor to this work—Mrs. Sanders. She is a middle-aged woman, sincere and earnest, as I desire to believe, in her religious convictions, and able to *read and speak* fluently the Bengali language.

Extract from the letter of Mrs. GRACEY, a Missionary of the Methodist Episcopal Mission at

“SEETAPORE, INDIA, APRIL 21st, 1863.

“Our work increases in interest daily, and we are having many hopeful indications. Still everything in this country moves very slowly, and we have constantly to cultivate our patience and exercise our faith. I had under my direction during the cold season quite an interesting little school taught by a Christian woman, the wife of our native preacher. The school was at my house, so that I could have the oversight of it, and I generally had an average attendance of ten girls and women. Two of the women were able to read in the Testament, and the rest who were learning the alphabet, were taught little hymns and parts of the catechism. Since the commencement of the warm weather the class has been broken up until the cold season returns, but the teacher has been sent into a district thickly populated, where she has every prospect of securing a large and interesting school. I have supplied her with books for

distribution, and have instructed her to visit families, read the scriptures to them, and converse with them on the the subject of religion. You who are so far removed can scarcely have any adequate conception of the gross ignorance and superstition with which we come in contact, as we talk to these poor women. When we approach them, as a general thing, they seem so careless and unconcerned while we are striving to explain great truths to them. They have no desire to have their condition improved, which is not to be wondered at, because of their social position in the eastern world. I have great hope of schools accomplishing much good, for if we can get the children about us, to impress and influence their minds, it must eventually work a great change. But one of the most hopeful indications at present, and one that will probably result most favorably, is the great attention given to the improvement of the condition of women, by the influential class of natives. Formerly this with them was a question of no concern—now it is engrossing their minds to such an extent that all their newspapers are discussing the matter freely. They seem to be aroused to the fact that there must be a social change; and even this, I think, is preparing the way for the missionary to work with greater efficiency.

Extract of a letter from MISS CAMPBELL, formerly connected with the Presbyterian Mission at Saharanpur, India.

“HIMALAYA MOUNTAINS, LANDOUR, Aug. 15, 1863.

“Annie, the native Christian whom we engaged for the work of a Bible woman, continued her labors for a long time with great success. As we left Saharanpur the end of April, and the station is now under the charge of the Rev. Mr. Calderwood, I do not know what Annie’s particular work is now, but she and her husband are still connected with the mission.

Extract of a letter from Mrs. JARED SCUDDER.

“CHILTON, INDIA, JULY 26th, 1863.

“We should be very glad indeed of the amount you speak of, and will immediately set about to find a suitable person to undertake the work of a Bible-reader. We think it would be of great benefit to the ignorant women of our congregation to have a reader of this kind; especially would it be profitable to the aged, many of whom are too infirm to attend divine service. We shall be glad therefore to begin the work as soon possible, and shall feel much indebted to the ladies of your society for their appropriation.”

*Africa.**Letter from Mrs. LINDLEY in South Africa.*

“INANDA, PORT NATAL, S. A., JULY 29th, 1863.

“MY DEAR MISS DOREMUS,—I am sorry I have not been able sooner to send you a report. Immediately on our arrival I communicated your society’s benevolent purposes with regard to the spiritually poor among us to Nancy Damon. She was much interested, and expressed her willingness to engage in the work of a Bible-reader, and would have commenced at once, had her time not been so much occupied with the important work of translating or rather of assisting in the preparation of the Scriptures for the use of the Zulus, in their own language. She is now revising the Gospel of Mark for a new edition, and one of our missionaries has just engaged her to spend two or three weeks with him in going over some other portions of Scripture for the same purpose. She has also in hand the Dairyman’s Daughter, and hopes soon to have it ready for the Press. She contributes, too, something for our little monthly in Zulu. At present I see no better way than to have her

devote all the days she can spare to Bible-reading. I have transcribed some of her reports, that you may see what she is doing. If you approve, she will continue to do what she can. All the other young women of our Church who can read have young children, and, on this account are not able to go about to read. Our people are much scattered, (*i. e.*) there is a wide field for miles around us. The money granted by your society will, we hope, give us material aid in bringing this benighted people to the knowledge of the truth as it is in Jesus. With much gratitude and Christian love to all the dear ladies who are with you working for the Lord, I am, affectionately, yours,

“L. A. LINDLEY.”

Report of NANCY DAMON, native Bible-reader.

“MARCH 12TH.

“I went to Dakana’s place, and found him and his wife at home. I told him I had come to read to them out of the Word of God. They laughed, and said, ‘O, we will not understand the book.’ I knew Dakana had not been long in the station; that he had not come here to be a Christian, but had come a great distance to get away from the Umtakati (a witch), whom he believed had poisoned his brother, and the only reason he came to the station is because he has a married sister here who is a Christian, and he would rather live with the Christians, for there would be no Umtakati (witch) near to trouble him. So I only talked to Dakana, and told him about the Creation, the Fall, the Saviour, and the soul. He and his wife both said they understood what I said, and Dakana went on to tell what he had heard from the teacher the three Sundays since he returned from America, and said he saw the truth more clearly in the words of the first Sabbath, which were from the text, ‘For the fashion of this world passeth away.’ He said it seemed to be applied to him, ‘For,’

said he, 'not long ago I was called Iukosi (chief) of my father's large family of wives and children, also a large number of cattle, which would increase as fast as the girls got married. But now, my father has been killed, with some of his wives and children, and some of them we had to leave in the Zulu country, and some are still scattered in this country.' After talking some time with them I went to Umzaliaga's house, but the family was not at home. On my way to Indus Kraal I was informed there was a beer party there and a great noise, so I went into Antonie's house. He and his wife are both Christians we trust. I found only the wife and mother at home, and read the 10th chapter of Acts to them, and talked about it. Antonie's mother then told me how she loved the Word of God, and how thankful she was that God had taken such care of her son when she was far away from him, that He had given him a wife and five children. It is only about a year since this old woman came to live with her children on the station. She says she will never forget how God took such wonderful care of her when she was coming here. It was three days' journey on foot, and she never expected to be able to walk so far in such an old age. Before she got here she fainted and fell down, but she got to her son's house that night. She said her son and daughter tell her about God's Word; she believes it, and prays every day to God to take away her bad heart."

"*March 12th.* I went to Jona's Kraal, and found his wife and family at home, but he was gone to a beer party, and not expected home till night. After we got seated in his mother's hut, I read the first and second chapters of Genesis to four very attentive listeners. The old woman said she believed there was a God who made the world and all that is in it. Her daughter-in-law could understand all that was read. Macaugeza, the mother of Mahlatine, said she

believed in God, and prayed every night before she went to sleep, and when she went out to dig she put her hoe and seed down and prayed to God to bless her work, and send rain. She said she was glad the teacher had come back, and told how kind he had been to her when her husband died, and she was driven away, and accused of poisoning him. Her son, Mahlatine, said he would try to come and learn to read. They all said they were willing to hear the Bible read.

“From Jona’s Kraal I went to Hendrick’s place. He was willing that I should read to him, but, as his wife was unwilling, no reading could be done that day. I called on Felmeuk’s wife, and went to her own tent, she consented that I should read to her. She said her husband knew how to read, but he was gone to drink beer. She said but very little to what I read and said to her.

“The next time I went to Jona’s Kraal he was at home with his family. They all came to listen to the reading, but Jona went out, and did not return till I was going away. The rest listened and seemed to understand what was read and said. At Hendrick’s house they were at home. Felmeuk and his wife came; but Felmeuk said he did not care about reading every day, and would not listen, so I read to his wife and Hendrick. I went to Umsunduge’s house, he and his wife came, and I read to them the first chapter of Luke. They were interested, and asked a good many questions.

“At James’s house they were all out but his mother. I read to her. She said she loved the Gospel, and believed it, but her conduct does not show much piety. From there I went to Gamkile’s house; her husband was out as before. I read to her, and she was glad to hear, and said she prayed every day, and when she could not go away from the house to pray, she prayed secretly in her heart, that her husband would not notice it, for he would be very angry. On my way home I met him, and when I told him I had come to

read to them, he said he did not like it at all. He said it was enough that he went to church, he did not see what use it was reading to him.

“From there I went to Iudu’s Kraal. All the men were out; but the women were at home. I read to four of them; they asked some questions. One old woman said she had heard the Word at Dr. Adam’s station. Another woman said she believed the Word of Jesus, and that she prayed.”

A native preacher of Baraset says that the spirit of Hindooism is dead for many miles round Calcutta. Its stronghold is now among the women. A Brahman observed to him: “Educate our women, and we are undone.”

The recent appointment of Sir John Lawrence as Governor-General of India is full of hope to the missionary interests of that land. He is an earnest Christian.

A LETTER from Miss Brittan announces her arrival at Madras, after a passage of 158 days, where she received the greatest kindness from Dr. and Mrs. Winslow.

HOME DEPARTMENT.

ANNUAL MEETING.

THE Third Anniversary of the Woman's Union Missionary Society was held in New York, January 18th, 1864. Rev. Dr. Crosby opened the meeting by reading the second chapter of Ephesians, which he had selected as peculiarly demonstrating the *unity* of the Christian religion. With this view he called particular attention to the urgent claims of the heathen on Christian benevolence. That, as we were among those who, "aliens from the commonwealth of Israel," had yet received equal rights in the "Covenant of promise," so it became our duty to spread the same glorious Gospel among unenlightened nations, for the reason that *our* and *their* Saviour "hath made both one, and hath broken down the middle wall of partition between us."

To this exposition Dr. Crosby added prayer for special blessings on the Society, which, in its infancy, needed an increase of strength to insure its efficient operation, and the wisdom which "cometh from above" to direct all its deliberations so as to secure the greatest permanent good. After the reading of the Reports of the Treasurer and Secretary, Dr. Crosby spoke a few words of encouragement to the ladies, whose zeal and fidelity in the missionary cause had been productive of such happy results. He especially noted the unobtrusive manner in which this work had been accomplished, in humble imitation of our great

Exemplar, whose glorious mission had been commenced among the few lowly creatures who, while recipients of His bounty, were yet ignorant of His divine love. The disciples of our Lord, following the spirit of His last command, adhered to the same gentle method of conveying undying truth, yet triumphed in the signal manner illustrated by the results of one Pentecostal season, when the small number gathered in an upper room had been instrumental in the conversion of three thousand.

Rev. Mr. Phillips, who has recently been appointed to the Orissa Mission, next addressed the meeting. He alluded to the warm interest he had felt for this Society since its first organization, and with what happiness he had watched its advancement during this intervening time. Calling mission ground his native land, and having been surrounded in his earliest years by the degradation and depravity of idolatrous life, the claims of the heathen on Christian hearts had been urgently presented to him. Especially had he realized the importance of *woman's work* in all missionary operations, a fact which was becoming more firmly established as experience deepened in the social organization of Oriental nations. Formerly the universal method of propagating the vital doctrine of Christianity had been in preaching among the masses ; but it had been proved that great results could not be expected in the present, but in the second generation, and these alone springing from *education* in the truths of our holy religion.

Mr. Phillips instanced, as proof of the growth and strength of idolatrous religion in the minds of the

heathen, that parents prostrated even their infants before the images of their gods, so that from babyhood they might receive impressions of the worship in whose principles they were to be educated.

In view of this fact, woman's work sustained a most important bearing in evangelizing the heathen. Through their agency *alone* could heathen mothers be reached, who, being instructed by them in the benefits conferred by the Saviour's love, might desire to have these blessings perpetuated to their children.

Mr. Phillips closed his heart-stirring address by a reminiscence of his boyhood, which, viewed in connection with the events which had recently transpired, afforded such an illustration of direct answer to the prayer of faith, he felt the narrative would prove an encouragement to all the followers of our Saviour. Among the converts of his father none was more ardent and devoted in his profession of Christianity than a Brahmin, of powerful intellect, who, though long an opposer of our religion, had at last been touched by the grace of the Holy Spirit, and had become a faithful minister of the Gospel of our Lord. On one occasion, when the Brahmin had been wrapped in deep and sorrowful thought, he was asked the cause of his serious sadness, to which he replied: "I was thinking when I am gone and your good father is dead, who will preach the Gospel to my poor benighted countrymen?" Then, turning to his little son, and to Mr. Phillips, then a boy of the same age, he placed his hands on their heads and added: "You must take the places of your fathers when both are dead, and tell my poor countrymen of the redemption

provided for them by a loving Saviour." Years rolled by, and the zealous missionaries have been "gathered to their fathers." Mr. Phillips is now about returning to the land of his birth, and the son of the Brahmin, who, although he had led a reckless life, has since been converted, and has become also a preacher of salvation. And thus, after years of patient faithfulness, the Heavenly Father, who sees not as man sees, has brought "light out of darkness," which may result in the dawn of a glorious era for Christianity in India.

REPORT OF THE BOARD FOR 1863.

IN presenting to our warm sympathisers the Report of the third year's existence of the "Woman's Union Missionary Society," we cannot but feel that their hearts will be stirred with renewed interest when they understand the great progress we have made within this short twelve months. Notwithstanding the cloud which, overhanging our beautiful land, has cast a shadow on some benevolent operations, we have to rejoice in the accession of many friends for our humble work, and an increased treasury, which has enabled us to employ additional laborers in the broad field of spiritual destitution.

Our greatest encouragement is from the letters of Miss Marston, our first missionary, who, two years since, was sent, under the auspices of the Society, to Tounghoo, Burmah. In estimating the extent of Miss Marston's success during this brief period, we must

call to remembrance the difficulties with which she has contended, in laboring among a nation possessing such peculiar characteristics as the Burmese. Their extreme degradation and great national pride, which teaches them to cling to established customs with the tenacity of ignorance, renders them willing subjects to a despotic priesthood. Added to these difficulties in the mental and spiritual development of Burmese women, a still more serious obstacle is to be surmounted, owing to the poverty and extreme indolence of the men, which necessitates the discharge of all manual labor by their wives or daughters.

Notwithstanding these discouragements, Miss Marston commenced her school for Burmese girls three weeks after her arrival in her foreign home, which, although fluctuating in its number of regular attendants, has increased from one to thirty pupils.

Beside the ordinary elementary branches of education, in which all of her scholars have made visible progress, they have become familiar with the Lord's Prayer, many passages of scripture, and hymns in their native tongue, while the little favorites, "I want to be like Jesus" and "Lord, teach a little child to pray," have been memorized in English. Particular mention is made of one pupil, who, having assumed the Christian name of Mary and adopted the English dress, has made great proficiency in her studies in our language. Many of the children have evinced a warm attachment for Miss Marston, walking on Sabbaths a mile to attend service in the Baptist chapel, for the pleasure of seeing her. She writes with deep feeling of one little girl, whose devotion was so

ardent as to lead her to carry, even this distance, a younger sister, whose temporary lameness prevented her walking.

Another scholar could with difficulty be induced to accompany her parents on a pilgrimage to Ava, expressing great grief at the separation from Miss Marston, while on her return she brought a humble gift to prove the constancy of her remembrance.

Although devoting herself mainly to the education of children, Miss Marston has deeply felt the importance of extending her Christian influence among all who surround her. During vacation she is enabled to visit more effectually the homes of her pupils, where she always secures a warm welcome, and often the especial honour of having a seat provided for her. In many of these visits she has discovered that, while imitating her school at home, many little ones who have not received instruction have learned the portions of scripture and hymns which have been a peculiar delight to them, and in which occasionally their parents evince great pride and pleasure.

Miss Marston, last March, opened a weekly prayer-meeting for women, but many men desiring to unite in this religious exercise, she has endeavored to render it more social in character, by devoting much attention to the reading and explanation of the Bible. She makes special mention of the great encouragement she has felt in this important work, when those who have been drawn by curiosity to attend this service, have generally evinced a warmer interest. A man to whom Miss Marston administered medicine, accompanying this alleviation for his suffering with

religious tracts, soon visited her, bringing with him ten others, who eagerly received the sweet words of the "Book of Life." Another instance is also given, in the case of an old woman, who, at first treating Miss Marston with indifference, had been gradually won, by uniform kindness, to display an affectionate interest, proving it by a little offering. A visit shortly followed, in which she was accompanied by three other women, who remained long attentive listeners to the same loved plan of redemption which was but just dawning over their darkened minds. With deep gratitude and humility, Miss Marston mentions the conversion of two inmates of her household, who through her instrumentality, and on profession of faith, have been admitted to the full communion of the Christian church in Burmah.

Miss Marston has found a most valuable assistant in her Burmese Bible-reader, a convert from the church in Rangoon, who is now laboring conjointly with her, under the support of our Society. Added to her importance in the daily duty of translator, she has gained a beautiful influence over some of the women as she reads and explains the Bible when visiting from house to house. Her half-sister and mother, once most bigoted Buddhists, have been induced to attend the evening devotions in Miss Marston's family, as well as the Christian service on the Sabbath. As an earnest of her own devotion to the great cause of elevating and evangelizing heathen women, she writes, "Ladies, because I greatly desire and strive that the region of God may increase, abound, and be established, I, Mah Myaing, remain in Tounghoo."

Surely, in view of all these facts, not one of our little band, who, with earnest faith, sent Miss Marston to her untried field of labor, can but look forward with longing to the fulfilment of that inspiring prophecy, "The people that walked in darkness have seen a great light ; they that dwell in the land of the shadow of death, upon them hath the light shined."

And not less do we feel we have just cause for gratitude in the addition of two missionaries, who look to us for the support we are so earnestly seeking to give. The way being clearly opened for the occupation of our long-desired field of labor, in the Zenanas of Calcutta, Miss Brittan, a devoted member of the Episcopal church, and in every respect eminently qualified for this interesting work, received an appointment from our Society, and sailed from Boston the first of July last.

Still further could we trace the hand of Divine Providence in the application of Miss Adriance, who, a resident in China, under the protection of the missionaries representing the Reformed Dutch Church, had desired our co-operation in her work. She had left America in company with the Rev. Mr. and Mrs. Brown, missionaries sent to Japan, but finding her sphere of usefulness greatly circumscribed there, she had been induced to devote her energies to the Chinese. We trust ere long to receive great encouragement from both these ladies, in whose earpest efforts we place implicit confidence.

In a recent letter received from Mrs. Macleod Wylie, of Calcutta, through whose kindness we had secured the services of Louisa Gómez, a Bengali Bible-

reader, to the native wards of the Medical College Hospital, we learn that her position has been relinquished on the plea of ill health. Mrs. Colton, the wife of the Bishop of Calcutta, has kindly interested herself to supply this vacancy, and has been successful in engaging the services of Mrs. Sanders, a faithful Christian, fully versed in the Bengali language, and ably competent to fill the designated position.

To the five donations of fifty dollars each, which have been appropriated to the support of native Bible readers, subject to the direction of Mrs. Boone, in China, Mrs. Gracey, in Sectapore, India, Mrs. Campbell, in Saharanpur, India, Mrs. Bruney, in Rangoon, Burmah, Mrs. Lindley, in South Africa, and Miss Marston, in Tounghoo, Burmah, still another has been added in Chitoor, India, under the supervision of Mrs. Jared Scudder.

Who can doubt while dwelling on these varied encouragements of one year, that our humble work has received the smiles of our Heavenly Father? May we never forget how glorious the privilege accorded to us, of being co-workers with our loved Saviour in the improvement of these darkened lives, with whom but for the blessing of Christianity we might have suffered equal degradation and sorrow.

S. D. DOREMUS,

Corresponding Secretary.

MISS CORNELIA A. LAWRENCE.

THE sad news of the death of this beloved member of our Society has been received since the annual

meeting. She died January 15th, at Aurora, N. Y., after a few weeks of suffering and helplessness, caused by paralysis. Miss Lawrence was one of the few who watched and prayed over this Society in its formation and organization. She gave herself with characteristic earnestness and devotion to the work of seeking to elevate heathen women. During the past two years Miss Lawrence has resided at a distance from us, and her presence has been missed from our meetings, but her heart has ever beat warm and true to the cause she loved, and her frequent complaint was, that she could not *do* more for its extension and support.

She has gone up in sweet peaceful trust to be forever with Jesus, and though we have one friend less on earth, we have one more in heaven. To those who knew our departed friend's love of active service, it is a pleasant thought that she has entered a sphere where every power of her nature finds sweet employ, and where there is "perpetual service without weariness."

Definition of the Name Tounghoo.

MISS MARSTON writes:—"You may not, perhaps, know the meaning of the word Tounghoo, the name of the place where I reside. It means *mountain range*. From the spot where I sit writing I can look out upon a long range of mountains which form the most beautiful part of the scenery."

CHILDREN'S DEPARTMENT.

A FEW CRUMBS FOR THE CHILDREN FROM THE TABLE OF MEMORY.

I REMEMBER many years ago being greatly distressed one day by the crying of a child. "Nothing wonderful in that," somebody may say. Very true: but there was something peculiar in the circumstances. Let me tell you how it was.

In the middle of a walled city, in a far-off heathen country, there was a church, which had been built with the money given by a good Christian man who lived in Boston. The missionary who preached there (that's myself) used to come in from his house, which was outside the city, every morning, and spend the day preaching, and studying, and catechizing, and distributing tracts in this church; and he had his study in a snug little room at one corner of the building. Well, generally he had a quiet time there, at least, part of the day; but sometimes there would be a great din of gongs beating in a mean little temple close by, where the god of ulcers, sores, and small-pox, was worshipped; and sometimes a noisy procession would pass by, when men with trailing chains, and jingling spears, and rattling bamboos, would make a great commotion for several minutes.

But the time that I'm thinking of, it was neither the little temple nor the long procession that disturbed the quiet—it was just the crying of a child—

“Oh, Auntie, Auntie! *Don't* do so. It hurts, it hurts so much!” And then followed a long, quivering, sobbing “O-o-oh!” And then more pleadings with “Auntie” not to go on doing—whatever it was that was troubling the poor child.

The missionary tried not to mind it at first, and kept on with his writing for a little while; but he couldn't stand it very long—the sobbing was too piteous. So he laid down his pen, and put on his hat, and went out round the corner into the alley where the sounds came from. It was dirty enough and narrow enough, I can assure you; but that was nothing. I only wanted to find out what could be the cause of this pitiful outcry, and what it was that “Auntie” was doing.

So I pushed open the door that led into one of the court-yards, and there I saw how the matter stood. On a high bench, with her feet dangling half-way to the ground, sat a little girl about five years old—her face swollen with crying and the tears pouring down her flushed cheeks; and not far off, seated in a chair, was that dreadful “Auntie,” a fat middle-aged woman, who held one of the child's feet in her hand, while the other foot was hanging down bandaged very tight, and looking more like a large pear tied round with blue cotton-cloth, than a natural-shaped little girl's foot.

There the old Auntie sat with the other little bare foot in her hand, looking at it first on one side and then on the other, and particularly examining the parts where the little toes had been turned under and compressed by the bandages which had just been re-

moved. She found these parts full of cracks and sores, and into these what do you think she put? *Powdered salt-petre*, to keep the sores from mortifying; and then she bound up the little foot again as tight as she could, and left the poor little sufferer with streaming eyes and dangling feet still sitting on the bench.

Do you wonder she cried out—"Oh, Auntie, don't do so. It hurts so much!" Do you wonder that I felt ready to do something dreadful—though I hardly knew *what*—to that old woman who sat looking so satisfied with herself after she had finished her torturing operation? I remonstrated. I asked her if she thought "Heaven" (that's the word they use for God) didn't know what was the best shape to make a human foot. I proposed to tie up her own hands in the same way as she had tied up the child's feet. But it was all no use—that was the Chinese *fashion*; and if her little niece's feet were not kept from growing any larger than they were now, when she grew up she would not be *genteel*!

This is the foolish notion they have on the subject, and it is very hard to *reason* them out of it. No wonder—for *fashion* and *reason* have very little to do with each other. Some people do a thing because other people do so; and other people do it because—why? I must leave those to answer who have studied the origin of folly more than I have. This, however, I know, that it is only when the Chinese become real Christians that they have resolution enough to break through such foolish and hurtful customs as that I have described.

LITTLE BESSIE.

"IN my school," writes Miss Marston, "are three little Shan girls. The youngest one, about eight years old, had no name when she first came to me, so one of the missionary ladies took the liberty of naming her '*Bessie*,' and she now goes by that name. Bessie is a good natured little girl, and is fast learning to read Burmese. She can repeat a large part of the 19th chapter of Matthew, and she is also learning to write, sing, and sew. All three of these sisters are interesting girls. They have been in Toungoo but a short time. They lived in the mountains, but their parents heard that there were teachers in Toungoo who taught a new religion, and they started at once with their whole family to go and hear more about this new religion and the Eternal God. These parents have, we trust, become Christians.

"Pray for these little girls—Mee-shuay, Mah-moo, and Bessie, that they too may believe in Jesus, and if they ever return to their homes in the mountain-jungle, that they may carry with them the knowledge of Christ the only Saviour."

A CRUEL MOTHER.

"FOUR little Burman girls, who have often been in to see me, sometimes bringing me handfuls of flowers, but have never joined the school as pupils, came in one day to visit the school-room. After staying a short time, they said they must go. I did not know the reason of their wishing to go before

the school closed, and told them to sit down awhile. They did so, but I perceived that they were very anxious about something, and told them they might leave. As they went out of the compound I watched and saw that they were met by an ugly-looking woman with a *great stick* in her hand, with which *she beat them as they ran along*.

“Many of the children have just such mothers. They are afraid that their children will learn about Christ. Be grateful to God, dear little ones, for giving you Christian mothers.”

THE VILLAGE PET.

BY MISS M. J. L., SOUTH AFRICA.

LAST Sabbath, as my class in Sunday-School were studying the fourth chapter of Mark, a reference was made to the hardness of the heathen heart. This large class of twenty young women, who have only within a short time found “the light that shineth in darkness,” seemed deeply interested. One woman spoke with feeling, and said: “You could not listen if I were to tell you some of the things done by heathen; it would make your heart sick. What the Bible says is true of us. Yes, when we were girls we have helped to drag our friends and relations who were helpless invalids into the bush to die. A goat is always taken and tied near the person for an offering to the Idhlazi (overruling spirit), so that he would not be angry with us for casting away the unfortu-

nate one. Now I see that the goat was to serve two purposes; for by its bleating it would soon attract a tiger or some other wild animal, which would be sure to end the life of both.

“Sometimes the unfortunate ones are buried alive. They are first tied into as small a bundle as they can be made into, and I have heard them cry so mournfully, ‘Oh! do not tie me so tight—not quite so tight—it hurts! it hurts!’ but no heed was taken of their cries, and soon we were filling up the hole that was made. We said it was kindness to end their sufferings; but heathen know nothing of kindness. They do not want the trouble of taking care of them.”

This young woman has a child who is a cripple for life by a fall when very young. It will never walk. She said: “If I was still among the heathen, my poor child would have been killed long ago; but now all are kind to it.” The father, a very noble Christian man, made the child a little wagon, and if you could take a walk with me to the village you would see this lame child look up into your face with its large, beautiful, sad eyes, while a dozen or two little black children are about the wagon, some pulling, others pushing. I have often watched those children, and wondered if the village plaything in America was ever one lame child! They are all, to the youngest child, particularly kind to it.

This is what the Gospel has done for one poor child in Africa. The Christians teach their children to be merciful; the heathen, to be unmerciful. The Gospel has already done much for Africa, but oh! do not stop praying nor sending more messengers to pro-

claim the good news of salvation, for very much is still left to be done.

What a happy day it would be if all the children in this land could go to school, as children in America can! We hope the day will come. Already between thirty and forty bright faces come here every day to learn; and, really, they learn the multiplication-table so quickly that it would shame some white children. Perhaps they would think the table in Caffir is easier than it is in English; but if they knew how long the words are they would give up, and say the black children were the smartest. In Caffir, "eight times eight are sixty-four" would be written, "Amashumi a shiyangolobili ga shiyangoloboli ba anashumi a tatisi tupa na neane." The children love to come to school, and some cried when they had the whooping-cough and could not come.

*Richard L. Wyckoff, Treasurer, in account with Woman's
Union Missionary Society of America for Heathen Lands.*

DR.

January, 1864.—Balance on hand as per last Annual Re-
port..... \$1,439 52

CITY OF NEW YORK.

Mrs. T. C. Doremus.....	Coll.	75 00
" Jacob Leroy.....	"	20 00
" D. Van Nostrand.....	"	25 00
" Albyn Marié.....	Sub.	20 00
" S. Cutter.....	Coll.	25 00
" Wm. Ransom.....	"	25 00
" Chas. Stewart.....	"	21 00
" James Williamson.....	"	20 00
" Wm. A. Hallock.....	"	33 00
" J. E. Johnson.....	"	8 00
" D. S. Miller.....	"	20 00
" Stewart Dodge (per Mrs. Wilcox).....	Don.	10 00
" Wm. E. Dodge.....	"	10 00
" E. C. Wilcox.....	Coll.	6 00
Miss Mills.....	"	60 00
" Welling.....	"	20 00
" C. S. Westerloo.....	"	21 00
" S. D. Doremus.....	"	20 00
" S. B. Mathews.....	"	20 00

 459 00

CITY OF BROOKLYN.

Central Baptist Mission Sunday School to con- stitute Mrs. Joseph Greaves, Mrs. E. Storm, Mrs. W. H. Wyckoff, Mrs. T. Roberts, and Miss Ray. Colls. per Jos. Greaves, Supt.....		100 00
Atlantic Street Mission Sunday School.....	Don.	20 00
Mrs. D. J. Lyons.....	Coll.	73 00
" C. S. Mitchell.....	"	45 00
" S. C. Elmendorf.....	"	27 50
" J. B. Hutchinson.....	"	20 00
" J. P. Robinson.....	"	25 00
" J. T. Howard.....	Sub.	25 00
" S. B. Chittenden.....	"	20 00
" R. Kendall.....	Coll.	20 00
" R. L. Wyckoff.....	"	20 00
" D. W. Geer.....	"	26 00
" R. R. Graves.....	"	20 00
" C. C. Dyke.....	"	20 00
" A. Woodruff.....	"	20 00
" J. W. Sarles.....	"	20 00
" A. Smithers.....	"	20 00

Mrs. H. N. Judson.....	Coll.	30 00	
Miss Messenger.....	"	34 00	
" M. B. Dominick.....	"	20 00	
" M. Brittan.....	"	25 00	
" E. Ingalls.....	"	20 00	
			650 50

CITY OF ALBANY.

North Reformed Dutch Church, per Mrs. Rev. Dr. Clark.....		60 00
--	------	-------

CITY OF SYRACUSE.

Reformed Dutch Church, per Mrs. R. I. Townsend		20 00
---	------	-------

CITY OF AUBURN.

Mrs. Martin (for Miss Adriance, China)		5 00
--	------	------

PENNSYLVANIA.

CITY OF PHILADELPHIA.

Philadelphia Branch Society	150 00	
Ladies of Philadelphia—Fancy work, sale of.	20 00	
		170 00

MASSACHUSETTS.

CITY OF BOSTON.

Boston Auxiliary Society		200 00
--------------------------------	------	--------

RHODE ISLAND.

NEWPORT.

Mrs. W. Littlefield	25 00	
Perry Davis and Co., for "Pain Killer".....	50 00	
		75 00

CONNECTICUT.

CITY OF NEW HAVEN.

Miss Abby Lyman, for 1862	20 00	
" " 1863	20 00	
		40 00

NEW JERSEY.

CITY OF NEWARK.

Mrs. Wm. H. Woodruff.....	Coll.	20 00
---------------------------	-------	-------

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, April, June and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12th.—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13th.—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14th.—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.



BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all members, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

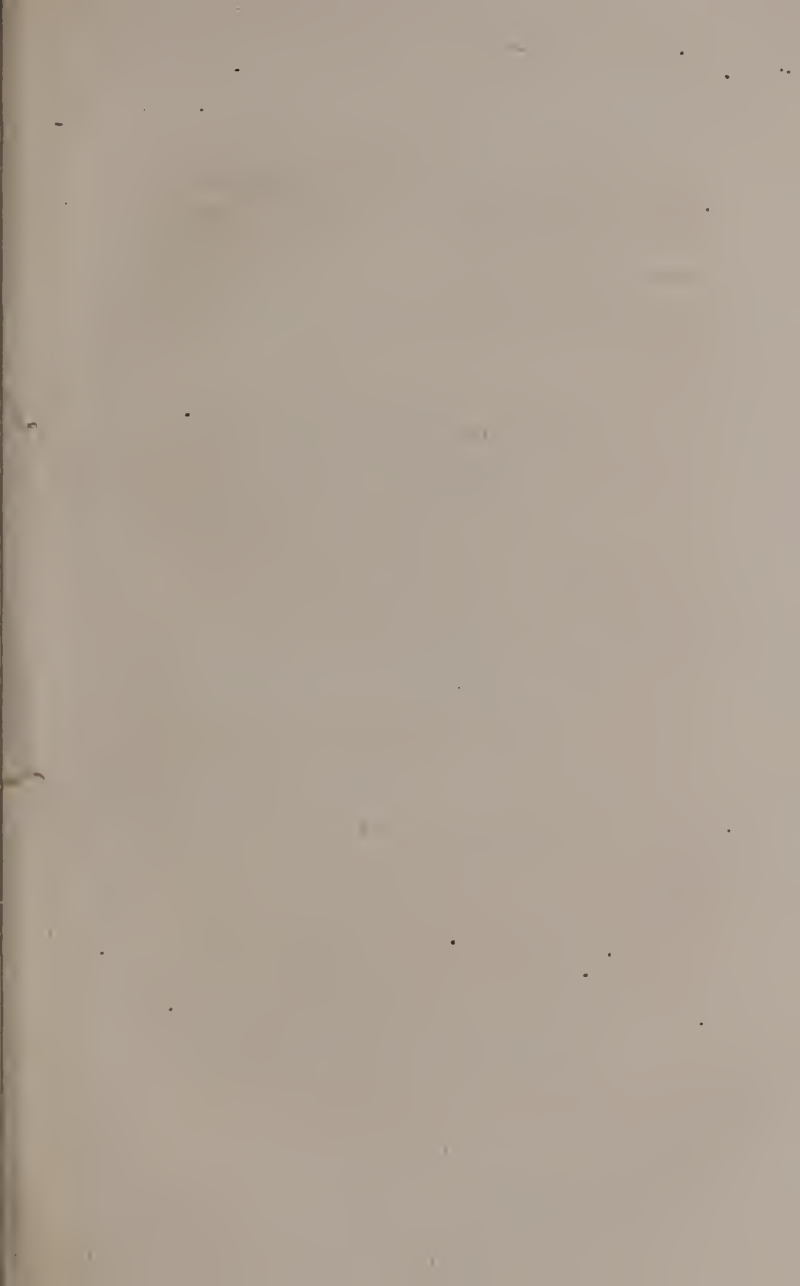
12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Crumbs" published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.



The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cuckades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jane, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"
was Incorporated in New York, Feb. 1st, 1861.

EMBLEMS.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,
and the Saviour addressing her.

ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in a Lozenge, and crowned with a Triumphal Wreath—indicating Love, Meekness, Hope, and Union; the Stars representing the Nationality of the Society and the number of Denominations engaged in the Society—designed to be used as a Seal by which all connected will recognize one another.

FORM OF BEQUEST.

I give and bequeath to the "WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA," incorporated in the City of New York, February 1st, 1861, the sum of
to be applied to the Missionary
purposes of said Society.